

## Assessment Schedule – 2017

### Sāmoan: Demonstrate understanding of a variety of spoken Sāmoan texts on familiar matters (91143)

#### Evidence

**Note:** What follows is not a complete list of all acceptable responses, nor is it an indication of the exact wording required. Assessment judgements are based on the level of understanding shown, rather than knowledge of individual lexical items.

Not Achieved		Achievement		Achievement with Merit		Achievement with Excellence	
Shows no or limited understanding of the text.		Shows understanding/is able to make meaning of the text.		Selects relevant information, ideas, and opinions from the text and communicates them unambiguously.		Selects and expands on, with supporting detail and relevant information, ideas and opinions from the text, and shows understanding of the implied meanings or conclusions within the text.	
Has some lexical information correct, but has not understood the gist of the text or is logically inconsistent, indicating misunderstanding of the gist of the text.		Has lexical information largely correct and has understood the gist of the text, without being able to develop explanatory answers – <i>demonstrates understanding</i> .		Has developed an explanatory answer without indicating a grasp of fine detail and nuance – <i>demonstrates clear understanding</i> .		Has developed an answer that shows understanding of nuance and meanings not necessarily stated obviously in the text – <i>demonstrates thorough understanding</i> .	
N1	N2	A3	A4	M5	M6	E7	E8
Very little valid information.	Little valid information.	Some valid information.	A range of valid information and an attempted valid explanation.	Reason(s) and valid explanation(s) given.	Reason(s) and valid explanation(s) given.	Demonstrates <b>thorough understanding</b> and <b>communicates some</b> of the implied meanings by providing <b>some</b> supporting detail from the spoken texts which justifies conclusions.	Demonstrates <b>thorough understanding</b> and <b>communicates most</b> of the implied meanings by providing supporting detail from the spoken texts which fully justifies conclusions.
N0 = No response; no relevant evidence.				Explanation(s) mostly show clear understanding/are supported in detail.	Explanation(s) show clear understanding/are supported in detail.		

**Note:** Specific evidence shown for each question does not comprise a complete list of all acceptable responses, nor is it an indication of the exact wording required. Assessment judgements are based on the level of understanding shown rather than knowledge of individual lexical items.

**First Passage: Sina ma si ana tama i le masina**

Question One (a): Fa'amatala mai fa'afitāuli na feagai ma tagata Sāmoa i lea taimi. Fa'aaogā fa'ata'ita'iga mai le tala e lagolagoina ai lau tali.

*Explain the challenges that the Sāmoan people faced during this time. Use examples from the story to support your answer.*

**Specific evidence**

Fa'afitāuli 1 / Challenge 1

Ua fia 'a'ai uma tagata Sāmoa – Ua matelāina tagata Sāmoa uma i le fia 'a'ai. E.g. ua fia 'a'ai tagata uma o le nu'u o Sina e pei lava o Sina ma si ana tama, 'ae leai se mea e tasi e 'ai.

Fa'afitāuli 2 / Challenge 2

Tigāina tagata Sāmoa i le vevela o le mūgālā a'o galulue e tau totō ma'umaga 'ae peita'i e leai se ma'umaga ma se fa'ato'aga na ola. Na mafatia ma pepē fa'ato'aga i le mūgālā.

Question One (b): Fa'amatala mai le a'afiaga o tagata ona o nei fa'afitāuli. Fa'aaogā fa'ata'ita'iga mai le tala e lagolagoina ai lau tali.

*Explain the effects of these challenges on the people. Use evidence from the story to support your answer.*

**Specific evidence**

A'afiaga / Effect 1:

O le fia 'a'ai tele o tagata ma se tinā e igoa iā Sina sā nonofo ma lana tama i Sāmoa, sā feoa'i solo i le sa'iliga o ni mea 'ai – e lē gata i le lau'ele'ele 'ae fa'pea fo'i i le sami. E.g. O aso uma lava, e 'afisi ai si ana tama ma lā savavali solo i le sa'iliga o sa lā mea 'ai.

A'afiaga / Effect 2:

O le mala na o'o i Sāmoa, na mafatia uma ai tagata, e 'amata mai i tagata mātutua se'ia o'o i tamaiti.

E lē gata i le mafatia i le fia 'a'ai, 'ae sā tigāina fo'i tagata uma i le vevela o le lā.

O le vevela tele o le mūgālā na lē ola ai ni ma'umaga ma sā lē mafai ona tatali le puapuagā o tagata i le fia 'a'ai.

Question One (c): I sou manatu, o le ā se fe'au tāua o lenei tala?

*What do you think is the moral or message of this story?*

**Specific evidence**

- 'Onosa'i ma tatalo ia o'o mai ni timuga e ola ai lā'au, ma'umaga ma fa'ato'aga 'ae ia maua ai fo'i ni vai e feinu ai tagata, o lona uiga e fā'i o le leai o ni mea 'ai 'ae ua leai fo'i ni vai inu.
- Aua le vave ita ma lafo 'upu e lē tatau ona faia. E pei ona fa'aalia le vāvevāve o Sina po'o le popole ma ua leai se 'onosa'i. A 'onosa'i ma tatalo fa'amāoni i le Atua, e lē mafai ona lē tali mai.

- Afai o se mala, e fiu lava e fai pe ūia ni ‘auala, e fō’ia ai e lē mafai. O se fa’ata’ita’iga lelei e maua mai i le tala fa’afāgogo lenei – Na fiu tagata e totō ma galuea’iina ma’amuga ma fa’ato’aga ‘ae pagā lea e le’i mafai ona fō’ia ai le fa’afitāuli ona o le mala.
- Aua le talitonu i talitonuga e lē moni (myth) ‘ae talitonu i mea e moni ma le Atua o lē na faia le lagi ma le lalolagi ma mea uma o lo’o tumu ai, ‘aemaise tagata.

## Second Passage: O Mala e o’o i tagata

Question Two (a): Aumai sou manatu po’o le ā le tāua o vāega nei i le ōlaga fa’asāmoa, ma ‘aiseā e tāua ai. Fa’aaogā fa’ata’ita’iga mai le tala e lagolagoina ai lau tali. *Why do you think the following aspects of Sāmoan life are important? Use evidence from the passage to support your answer.*

### Specific evidence

Vā feāloa’i / *Respectful boundaries*

O le talitonuga fa’ale-atunu’u, fa’asāmoa (anamuā) e mafai ona taunu’u mala i tagata pe ‘afai e solia fa’avae e soifua ai, e pei o tū ma āga i totonu o se ‘āiga, po’o le vā fealoaloa’i i tagata. E lē gata i totonu o le ‘āiga ‘ae fa’apēnā i so’o se mea e māfuta ai tagata e pei fo’i o a’oga. O se fa’ata’ita’iga o le vā o mātua ma fānau – e tatau ona iloa e fānau ona āva ma fa’aaloalo i mātua ‘auā o lo’o fai mai ai le tūlāfono e 5 i le Tusi Pa’ia.

Alofa / *Love:*

O le alofa o le uiga po’o lagona ia o le tagata e soifua mai ma ia. E lē a’oa’oina (Alofa is not taught, it is intrinsic) ‘ae so’o se tagata ola e i ai lagona nei. E tatau ona fa’aali le alofa o fānau i mātua i le USITA’i i mātua. E fa’amāoni le alofa o mātua i fānau, e ui lava ina lē usita’i fānau i nisi taimi ‘ae tumau le alofa o mātua e ‘autū i le usita’i, tausi lelei mātua pe ‘ā o’o ina mātutua ma ua lē o toe faigaluega.

Fa’aaloalo / *Respect:*

O le fa’aaloalo o uiga po’o lagona nei i so’o se tagata ola e soifua mai, e lē a’oa’oina. E tatau ona fa’aaloalo fānau i mātua, e fa’apēnā fo’i mātua i fānau. E tatau i so’o se tagata ola ona fefa’aaloalo’i.

E leai se tūlāfono e puipuia ai so’o se uiga fa’aaloalo e fa’aali e tagata ‘aemaise o fānau i mātua, o mātua i fānau, o le tuagane ma le tuafafine, o le tagata matua i le tagata la’itiiti, ‘auā ‘a lē fa’aaloalo, e fa’apēnā fo’i ona lē fa’aaloalo mai le isi tagata iā te ‘oe.

Question Two (b): O le ā lou mālamalama’aga i le uiga o le fa’a’upuga lenei, “O āu o mātua fānau”? Fa’aaogā fa’ata’ita’iga mai le tala e lagolagoina ai lau tali. *What is your understanding of the phrase “O āu o mātua fānau”? Use evidence from the passage to support your answer.*

### Specific evidence

E pele i mātua a lātou fānau. E fafaga, e fa’alavalava, ma tausi fa’amāoni ‘aemaise o le fa’atonu, a’oa’o ma a’oa’i ‘auā e pele i ō lātou loto a lātou fānau.

E i ai taimi ua lē usita’i ai fānau ma ō ‘ese ma mātua, ‘ae e lē mafai ona momotu le so’otaga ma mātua ‘auā o ivi ma ‘a’ano lātou a o lātou mātua.

E lē mafai ona momotu e mātua lo lātou alofa i a lātou fānau pe ‘ā lē usita’i, ‘auā e pele, e āuā i fānau.

E tigā ona lē usita’i ma lē alolofa fānau i mātua, e lē uma ai le alofa o mātua i fānau, e lē mafai ona motusia pe fa’a’uma ai le alofa o mātua i a lātou fānau.

E pele i mātua a lātou fānau. E lē solōga lelei pea le ōlaga i nisi taimi, ‘ae e tatau i fānau ona tausi le alolofa o mātua i le usita’i ‘auā e ono o’o i puapuagā ma mafatiaga fānau e lē alolofa i mātua. E mafai ona o’o puapuagā. E ao ina tau i fānau le alolofa fa’amāoni ma le fa’apelepele o mātua i lo lātou fo’i alolofa atu i mātua ina ne’i o’o iai “mala aumatuā”.

O fānau o le fa’aeaea lea o mātua ma ‘āiga pe ‘ā alolofa i mātua e pei ona alolofa fa’amāoni matua iā i lātou – e lē mafai ona motusia.

**Second Passage: O Mala e o'o i tagata**

Question Three (a): O le ā le tāua o le “feagaiga” i le vā o le tama ma lona tuafafine? Aumai ni fa’amaoniga mai le tala e lagolagoina ai lou manatu.  
*What is important about the “feagaiga” between the brother and the sister? Give evidence from the passage to support your view.*

**Specific evidence**

E tatau ona iloa e le tuafafine ma le tuagane tausi le vā feāloaloa’i – o le tuafafine o le ‘i’oimata o le tuagane.  
 O le feagaiga a le tuagane lona tuafafine – o lona uiga e puipui ma leoleo le mamalu fa’aletino, o lona tuafafine. E tautala fa’aaloalo, e fesoasoani tuagane i lona tuafafine pe ‘ā mana’omia se fesoasoani. E lē fa’ao’o lima pe sāuā le tuagane i lona tuafafine ‘auā o ia e fa’amalumu (shelter/protect) ma puipui i le teine.  
 A lē tausia e le tuagane le vā fealoa’i ma lona tuafafine, ‘atonu e lē manuia lea tuagane.  
 Aemaise ai lava ia āva le tuagane i lona tuafafine, ia fa’apēnā fo’i le tuafafine i lona tuagane – le vā feāloa’i lenā e lē pito tasi.

Question Three (b): Fa’aali mai sou manatu, pe ‘aiseā ua tu’uina atu ai lenei “feagaiga” i le vā o tagata ma faife’au. Fa’aaogā fa’amaoniga mai le tala e lagolagoina ai lou manatu.  
*Why has “feagaiga” been applied to people’s relationship with a faife’au? Use evidence from the passage to support your view.*

**Specific Evidence**

Auā fo’i a ‘amata loa le mafutaga a le faife’au ma se ‘aulotu po’o se ekālesia, e osi le feagaiga i le sauniga lotu.  
 O le feagaiga lea ua ōsia i le fa’apa’iaina e le Atua. E tausi e se ekālesia po’o se nu’u i le fa’amāoni, e fa’avae i luga o le fa’aaloalo.  
 O le fa’afeagaiga (o le feagaiga lea ua ōsia).  
 E fa’aaloalo fo’i le faife’au i tagata o le nu’u/‘aulotu, e ‘amata mai i tamaiti, e o’o i tagata matutua.  
 O le fa’aaloalo o le pine po’o le fa’avae lea e fa’avaeina ai le vā feāloaloa’i o tagata uma.  
 O fānau, e aiā tū fa’asāmoa i le vā o se tama ma sona tuafafine. Ia iloa e le tama ona tautala fa’aaloalo i lona tuafafine. E fa’apēnā foi le tuafafine, e tatau ona iloa fa’aaloalo i lona tuagane.  
 O le vā feāloaloa’i o tagata, o le vā lea o le isi tagata ola ma le isi tagata ola. E lē talia na o ni Sāmoa, ‘ae so’o se tagata.

**Cut Scores**

Not Achieved	Achievement	Achievement with Merit	Achievement with Excellence
0 – 7	8 – 13	14 – 19	20 – 24